THE PITTSBURG DISPATCH.

PITTSBURG. SUNDAY, MAY 12, 1889.

WOMEN OF BURMAH.

Beauty and Business Among the Advanced Women of the Orient.

WIVES CARRY THE FAMILY PURSE.

A Burmese Belle and Her Peculiar Dress and Big Cigars.

DESCRIPTION OF A BURMESE DINNER.



MAH. March 18 .-The women of Burman are the most advanced women of the East. The Japanese wife is addressed as slave by her husband and she never appears to help him entertain his guests. The Korean madame never appears on the footed Chinese girl is the slave of her

mother-in-law. She has no rights that her husband is bound to respect, and he can sell her when he is tired of her. The Siamese girl, though a step higher infthe order of human rights, has to support the family, and she is, according to law, the property of the king. The Malay woman is secluded in the harem of her husband, and the millions of women of India, Egypt and Turkey are never seen upon the streets.

The Burmese girls are the brightest characters of the country and their gay silks, bright eyes and graceful figures fill every place with color and beauty. They mix with the men and they have equal rights in property and social standing with their hus-bands. During the first years of the marriage the man must live with and help support his mother-in-law, and he is by no means the master of the house. The woman holds the purse. She is the business man of the family and though at times it is said that wife-beating takes place in Burmah, such instances are few and far between. I heard of one to-day in which a man enraged by a shrewish wife attempted to strike her. A growd gathered around and she taunted him, saying "Beat me! beat me! ?" The man raised his stick and brought it down sgain and again within an inch of the soman's back, but did not dare to strike the skin. In some

Good Business Women. The business of Burmah is managed by he women as much as is the business of



France. The city of Rangoon has about 140,000 people, and it is the center of trade of lower Burmah. Much of the native busmany acres. These bazaars are roofed with heavy wood or iron to keep out the sun, and some of them cover several blocks. Their interiors are divided up into streets, which cut one another at right angles. These streets are walled with cases of goods of all kinds, which rise from the back of a ledge five feet wide and as high as a chair seat. Upon these ledges the bazaar's sellers alt with their goods piled around and behind them, and in these bazaars the Burmese for the occasion. Elopements are common, iness is done in immense bazaars, covering them, and in these barsars the Burmese for the occasion. Elopements are common, women compete with merchants from all and the lovers are so romantic that they ungain as the Parsee merchants and the tur-baned Mohammedans who have staffs ad-jacent to them, and the Burmese manufac-tures of all kinds are sold by them. Without education in arithmetic and without know- before. profit and loss like so many lightning cal-culators. I bought some silk of one of them to-day. The price first asked was three times what I finally gave, and the girl who sold me made, I doubt not, 25 per cent

A Burmese Beauty. She was a typical Burmese beauty and she sat with her legs crossed flat on the straw mat of her booth with shelves of silks behind her and with gay-colored clothes on the floor all around her. In her mouth was a Burmese cigar at least a foot long and a full inch in thickness. She offered me a whiff when I looked at her goods, but upon my refusing she handed the cigar over to her sister and attended to business. Pulling down one piece of bright silk after another, she spread them out on the mat before me and chatted and laughed while she sold. Girls mature here at 13 and 14 and this bazzardaisy was perhaps 16 years old. She was as straight as a post and as plump as a was as straight as a post and as plump as a partridge, and her rich Burmese dress was well fitted to show out her beauties." The Burmese women are clad in two garments. One of these is a jacket of silk or cotton which reaches to the hips and the other is the tamehu. This is a wide strip of bright silk about five feet square, which is wrapped around the waist and the limbs and fastened

gether as man and wife. The matches are middle of the set in the most count the wanst and the limbs and fastened with a twist at the front. It has the effect of a tight American pullback without the bustle, put on without underskirts. The opening of the skirt is at the front, but the women walk with a throwing out of the bare heels, which prevents the folds opening to an immodest degree.

A Gay Costume.

The wealthier ladies wear these dresses so long that they trail upon the ground. The colors are those of the rainbow and the most delicate of yellows, of pinks and of blues are used. My fair merchant wore a skirt of bright green and gold, and her silk vest was a rich cream yellow. She had several strands of pearle about her olive-brown neck and her cars had great buttons in them of clusters of dismonds, sach as large as cuff buttons. She had bracelets on the arms and to the proper them of the set in the most common method, however, is by the possional matchmakers. The some times by professional matchmakers. The trost opening of the king the property of the middle of my face!

'I looked again and told her I thought I had.

'But just look at my nose!' said she.

The matches are so do at home. The most common method, however, is by the possional matchmakers. The tought I was the well of the set in the middle of my face!

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'But just look at my nose!' said she.

The middle of my face!

'I had.

'But just look at my nose!' said she.

The middle of my nose.'

'That may be,' said I, 'but your look of the burnese greem times green the folds opening to the bridge the marriage rice is thrown and stream of the set of the burnese green times for the burnese green times for the burnese green times for the burnese green times to the house of the burnese green times burned to the house of the burnese green times and the carries it to the house of the burnese green times to the house of the burnese green times to the house of the burnese green times to the house of the burnese green

village girls and the women of Mandalay do not use the silk vest, and in its stead they have a strip of cloth which is wound tightly around the bust under the arms, leaving the neck and shoulders bare in much the same way as the women of Siam. There is a scarf which is sometimes thrown over one shoulwhich is sometimes thrown over one shoul-der, and this falling under the other arm is caught and is so arranged that it can cover both shoulders if the girl should desire it. One meets many women, however, who do not use this scarl, and the ordinary dress of the interior village belle is about as decol-lete as that of our asshonable society ladies. The village girls wear as bright colors as do the ladies of the better classes, but their tamehns are of cotton. They are in plaid patterns and are fastened with a simple knot

Enermous Ear Pluge.

All Burmese women wear ear plugs. streets except after These are as costly as the purse of the dark, and the small- woman can purchase and they are like no ear-rings you will find in America. The



Burmese Lovers.

lobes of their ears have holes in them, each cases women carry these big Burmese cigars in their ears and I saw a woman's ear yesterday in which there were gold rings which would have made good-sized napkin rings. It seems incredible that the flesh can stretch as it does, but some of the poorer women's ears are so enlarged by this process that the string of flash which process that the string of flesh which hangs down in the place of the lobe is almost as large around as the ear itself. The high around as her index finger, and the ear plugs, which are about half an inch long, are often tipped with clusters of diamonds. are often tipped with clusters of diamonds. They are sometimes of gold, and in the cases of less well-to-do people are plugs of solid amber. The poorest women wear plugs of

Speaking of cigars, I bought two to-day of a woman in the bazaar. They are each a foot long, and one looks for all the world like a poorly-developed ear of corn with the husk on. They are very mild and have little tobacco in them, being made of owher leaves in connection with the tobacco. All of the Burmese people smoke—men, women and children. I have not yet seen any babies leave the breast for a whiff of a cigarette, as the books on Burmah state they do, but I see many 3 and 4-year-old children smoking, and the Burmese maiden learns to smoking, and the burness matter learns to smoke as soon as she can walk. All of the girls are adepts in rolling cheroots, and in Burmese courting the girl gives her lover cheroots rolled with her own hands, and the two take, I doubt not, whiffs about in the smoking of them. It is dertake them many times when there is no opposition on the part of the parents. After remaining away for several weeks they come back and ask for forgiveness, and the mar-riage is then often celebrated, though not

A Simple Ceremony. The Burmese marriage is a very simple affair, It consists ordinarily of eating

rice together in the presence of friends and



of saving that the two propose to live together as man and wife. The matches are sometimes made by the parents and some-

midal crown on the very top of her head and this was fastened by a silver comb which rested on the scalp at the base of the pyramid. She was a fair type of a thousand pretty Burmese girls, whom I have seen here during the past week, and her costume was that of the country.

A.Village Maiden's Dress.

The fashions do not change in Burmah and it ought not to take a Burmese lady long to make her toilet. The tamehn is worn by all classes and in all parts of Burmah. The village girls and the women of Mandalay do your ness the silk vest, and in its stead they vorced, and on the other hand the man may get a divorce for three reasons. The first is if his wife has no sons. The second is if she does not love him, and the third is if she persists in going where he forbids her. In addition to this divorces are permissible by mutual agreement. They are not common, however, nor reputable, and it is a Burmese saying that a divorced woman needs small wooing. Another Burmese saying is that:

ing is that: Monks are beautiful when they are lean, four-footed animals when they are fat, men when they are learned, and women when they are married."

Weman's Rights.

Burmese women are treated well in the family and they are the equals of the men in family affairs. They have their say in all business matters, and the only place in which their inferiority is noticeable is in religion. The Burmese are Buddhists, and a Buddhist woman has no chance to go to heaven, saye by her soul at death passing into the body of a man. If she is wonderfully pious during this life such a transmigration may take place, and I note that the chief worshipers at the pagodas here are women. Buddhist teachers put women much lower in the scale of morality than man, and they maintain that the sins of one woman are several to the sins of 300 of the woman are equal to the sins of 3,000 of the worst men that ever lived. There are about 200,000,000 Buddhist women in the world, and none of these have any other hope of immortality than this. Nevertheless I am told that the Burmese women are more honest than the men and that their business promises are more to be trusted. They are not educated, as a rule, and it is only lately that there have been schools in Burmah for

women.

The Baptist missionaries are doing a great deal in this direction, and I visited a female seminary here which contained about 100 girls. They were very bright looking girls, too, and the President of the school told me that many of them could speak three languages and that they were fully as bright as the average American girl. During my stay an English spelling match was gotten up for my entertainment, and a class of 30 girls were spelled down. They were all clad in the Burmese costumes and bare-footed, bare-headed, and with these tight dresses about their limbs they stood and spelled the words almost as rapidly as and spelled the words almost as rapidly as the teacher could utter them. They had a queer pronunciation and accent, but they did remarkably well, and two of the girls remained on the floor for a full half-hour, going almost through the spelling book in that time. As the girls missed they one by one went back to their seats, some laughing and some pouting. But the two who re-mained to the last tired out their teacher, and as she said "enough" they walked off proudly kicking out their bare heels as they listed them from the floor in this approved Burmese fashion, which serves to keep the dress closed in front.

Easy Housekeeping

glass of bright green or yellow. The gold never gets out of order. She builds her his rings are often hoops of gold of about the same shape and size of an open-ended thimble.

The gold never gets out of order. She builds her his consist of two or three earthen post. These and a jar of water with a cocommut ladde consist of two or three earthen pois. These and a jar of water with a coconnut ladic made up the kitchen furniture, and our made up the kitchen furniture, and our Burmese housewife is not troubled with table-spreading nor dishwashing. She is never worried about her flour nor her baking powder. The Burmese use neither knives nor forks. Their staple food is rice and a huge platter of this is cooked for the family and placed upon the floor. In addition there is a bowl of curry, a kind of a soup, gravy-like mixture, which is seasoned with fish and pepper, and which is very hot. The family squat around the rice dish and each has his own little bowl for curry and a larger one for rice. Everyone helps hima larger one for rice. Everyone helps him-self, putting his fingers into the rice platter and taking as much as he can squeeze up in his hands. The food is conveyed from the bowl to the mouth with the hand, and at the close of the meal everyone is expected to wash his own dishes. No drinking is done during the meal, and at the end each goes to the water jar and rinses out his mouth. I have seen many families at meals, and in no case have I seen the chopsticks or knives and forks. The Burmese dinner is thus a

Living in Tents.

Living, as they do, the Burmese can not have much of home life. The houses of the great majority are more like tents than anything else. They are made of plaited bamboo walls thatched with palm leaves, which are pinned to rafters of bamboo the size of fishing poles. The most of the houses are of one story, and this is built upon piles so high above the ground that you can walk under the floor without stooping. Under the house the live stock of the family is kept and there is sometimes a work room inside this lower foundation. The house has no furniture in an American sense; the family sleep upon mats and they keep their heads off the floor by resting them upon bamboo pillows. Still they are wonderfully civilized considering their surroundings. They are the kindest and most manly people I have met since leaving Japan, and their women are bright, intelligent, and in the great majority are more like tents than anywomen are bright, intelligent, and in the cases of the younger ones, beautiful.

FRANK G. CARPENTER.

LOTS OF CROOKED NOSES.

Hardly Anybody's Nasal Appendage Exactly Straight and Regular.

Lewiston Journal. I have been making a study of noses lately, and really it's astonishing to find how large a proportion of the noses are twisted large a proportion of the noses are twisted to one side or the other. Try to find the median line of a person's face by tracing it from the tip of his nose and see how you come out! Many people who magine that their noses are perfectly straight would find by a close inspection that those appendages gee or haw a little—perhaps to their amusement and maybe to their chagrin.

A Portiand dentist tells a story to the point. Says he: "After I had fitted a set of false teeth to a lady, she exclaimed, 'Why! you haven't got the middle of the set in the middle of my face!"

niddle of my face!'
"I looked again and told her I thought I

WHY DO MEN DRINK?

Results of Scientific Queries as to the

Causes of Inebriety.

DRUNKENNESS CALLED A DISEASE, Frequently Hereditary, and Only to

Cured by Heroic Treatment. FEMALE INEBRIATES IN HIGH LIFE

[WRITTEN FOR THE DISPATCH.] Why do men get drunk? A number learned Englishmen, who have formed themselves into a "Society for the Study of Inebriety," might possibly throw some light on this interesting question if anybody could. But they don't. They apparently accept the existence of the evils of drunkenness as a fact and devote themselves mainly to inquiring how said evils may best be

I have one of their pamphlets before me. The reading it contains is very different from most of the labored reports and essays put out by scientific bodies, inasmuch as it is neither dull nor dry, but curiously interesting as a whole. "Does Inebriety Conduce to Longevity?" is the subject of an address delivered by the President of the society. It appears that certain persons, presumably interested the manufacture or sale of intoxicants, have issued cards, printed in various languages, and circulated them very freely in Great Britain and elsewhere. These circulars purport to give a table furnished by a committee of the British Medical Association, appointed to investigate the relations of disease and alcohol, from which it appears that the average age of total abstainers at death was 51 years; that of decidedly intemperate men, 52; free drinkers, 57; careless drinkers, 59, and habitually temperate, 62. So the President raises his very novel query, and in effect answers it by the words, "Not much."

A MAN OF STRAW DEMOLISHED. It is true, he says, that such figures were set forth, but it is not true that they warrant any deduction in favor of the superior longevity of drinkers, or that the British Medical Association gave utterance to any such absurd or unfounded conclusion. He points out that the reports were limited and defective, that the data were collected in a loose manner, that of the deaths returned only 2.8 per cent of all were those of abonly 2.8 per cent of all were those of ab-stainers, and that the statictics were value-

stainers, and that the statictics were value-less as a basis for general conclusions.

The explanation of this apparent greater shortness of life among the teetotalers is very simple. The general habit of drinking has come down from remote antiquity, while the abstinence movement is but some 50 years or so old. The great majority of our converts to teetotalism have been young persons, so that the average age of living abstainers must for some time to come be much less than the average age of drinkers much less than the average age of drinkers of all degrees. Such is the simple explanation of this latest 'Mare's nest of Bacchus.

This explanation is corroborated by two other tables constructed by Da Owen and his committee. When deaths under 30 likely that the Mikado will ever again trust likely that the Mikado will ever again trust

ere, and more than five years greater than that of the intemperate.

TEMPERANCE AND LONG LIPE. A conclusive proof of the superior longev A conclusive proof of the superior longevity of abstainers over drinkers who are not drunkards, is afforded by the returns of the United Kingdom and General Provident Institution. The statistics are spread over 22 years, and embrace only the lives of abstainers and moderate drinkers, drunkards being excluded. In the temperance section the number of expected deaths during the 22 years was 3,837; the number of actual deaths was 2,798. In the general section there were 6.144 expected deaths and 5.984 there were 6,144 expected deaths and 5,984 actual deaths.

These figures show only 71 per cent mer-tality of the expectancy, a saving of 29 lives in every 100 among the abstainers, while among the non-abstainers there was a mortality of 98 per sent, or a saving of but two lives in every 100.

The investigation committee, instead of arriving at the startling and absurd conclusion imputed to them, actually decided and stated in their report their full belief in the

following propositions:
That habitual indulgence in alcoholic That habitual indulgence in alcoholic liquors beyond the most moderate amounts has a distinct tendency to shorten life, the average shortening being roughly proportional to the degree of indulgence. That in the production of cirrhosis and gout, alcoholic excess plays the very marked part which it has long been recognized as doing. That total abstinence and habitual temperance anguent considerably the chance of death sugment considerably the chance of death from old age or natural decay. So does true science even witness to the superior healthfulness of abstinence. The more the effects of alcoholic intoxicants are inquired into, the stronger experiments and intoxical transfer. the stronger confirmation there will be of the truth of the foundation principle of the great temperance and prohibition move-ments, that intoxicating narcotics are dangerous articles, noxious to health and life, in all quantitles which are followed by any appreciable effect.

INEBRIETY A DISEASE.

In the same document is printed a paper by Mrs. L'Oste, an associate member of the society, who has been engaged in the study and cure of inebricty for 27 years, and who is now connected with a home devoted to the cure of female inebriates from the cul-tured classes. Her belief is that nothing but the absolute and immediate discontinu-ance of the use of stimulants in any form ance of the use of stimulants in any form will effectually cure the drunkard. The former practice of weaning patients by degrees—a sort of "tapering off," whereby the patient's supply of liquor was reduced gradually—she says reminds her of a man who, while drowning his superfluous kittens, used to take them out of the water at intervals to breathe, being under the impression that each tresh immersion rendered dying easier! She is now convinced that the system was wrong; it simply prolonged the pain, fostered the craving for alcohol and lengthened the time required to thoroughly purify the system from all traces of it. Mrs. L'Oste gives, as the result of her experience and rives, as the result of her experience and

Bill Has an Interesting Interview

lants. The consequence of the continued indulgence in alcohol or drugs, is the gradual
weakening of nerve power, both mental and
physical, until at last the poison takes full
effect and brings about in some cases partial
and in others total paralysis, beside many
other grave diseases, such as diabetes,
weakened heart, congested liver, etc."

Mrs. L'Oste states that the length of time
required for a complete cure varies between
six months and two years, according to the
age, temperament and physical health of
the patient, whether the disease is hereditary, the number of years attacks of inebriety have continued and the nature and
the amounts of the stimulants taken. A the amounts of the stimulants taken. A cure is rarely effected in six months. The

lady continues:

"I have found the percentage of cures to be about 30 per cent. These were not, however, as is so often the case, mere temporer, as is so often the case, mere temporer to my

ever, as is so often the case, mere temporary cures, but the patients were to my knowledge absolute teetotallers for years, and many of them are still known by me to be so. Others have of course, been lost sight of as years went by; but I have every reason to hope that after keeping well so long, they have not relapsed."

Mrs. L'Oste does not believe in the use of morphia or other narcotics or sedatives as remedial agents in cases where stimulants are suddenly stopped. Experience proves conclusively to her mind, that, as a rule, when the effect of the drug has passed, the weakness, often engendered, renders the craving for stimulants greater. A sojourn in a genuine institution for the cure of the disease where there is no possibility of either of these drugs being obtained, is, in her opinion, the only chance of permanent cure.

HARI-KARI IN JAPAN.

The Ancient and Barbarous Custom No Longer in Vogue.

The ancient Japanese custom of Hari-Kari, or Happy Despatch, has received its death blow. For centuries it has been usual for any exalted Japanese dignitary who may have mortally offended his sovereign to re-ceive a polite official intimation to the effect that his suicide will be pleasing to the authorities, and until recently it has been the unvarying practice for the offender to acquiesce resignedly, and, after summoning his relatives around him, to formally disembowed himself in their presence. If disembowel himself in their presence. If
the culprit happened to be of exceptionally
high rank, the sovereign would, as a mark
of honor, send him a jeweled sword, with
which to operate upon himself. But all
these things are now of the past. Not long
ago the Mikado was grievously hurt by the
words and conduct of a high court official.
The man was an old and very valued servant
of the Crown, but his arine was annowed. of the Crown; but his crime was unpardon-

Next day, therefore, an officer brought him the fatal sword, a magnificent weapon, with a blade inlaid with gold and a handle encrusted with diamonds, together with a sympathetic intimation that his early death would be regarded as a benefit to the empire in general and to the Mikado in particular. The culprit received the sword with all proper respect, but, as soon as the emissary had departed, the wily Japanese—in whose mind European habits of though have evidently taken firmer root-walked down to the quay, went on board a mail steamer that was bound for Havre, and upon reaching Paris incontinently sold his sword of honor for £6,000.

The Burmese woman has few of the troubles and pleasures of a New England housewife. All of her cooking is done out of doors at this time of year, and her range never gets out of order. She builds her fire on the ground, and her cooking utensils one year greater than that of the tree drinks one year greater than that of the tree drinks one year greater than that of the tree drinks one year greater than that of the tree drinks one year greater than that of the tree drinks one year greater than that of the tree drinks one year greater than that of the tree drinks one year greater than that of the tree drinks one year greater than that of the tree drinks one year greater than that of the tree drinks one year greater than that of the tree drinks one year greater than that of the tree drinks one year greater than that of the tree drinks one year years when all ikely that the Mikado will ever again trust one of his subjects to execute himself. Still less will His Majesty be inclined to favor exalted criminals with jeweled swords of honor. The offices of a Lord High Executioner will probably be called into requisition instead, and wicked nobles will for the future, be saved the trouble and anxiety of having to be their own butchers.

WOMEN WITH DECEITFUL WAYS.

How They Pull the Weel Over the Eyes of Their Fond Husbands. Brooklyn Kagle.] "Some of the funniest and even strangest

things that ever take place anywhere occur in the lobby of a theater," said Mr. Walter Sinn recently. "It will pay you as a newspaper man to hang around here for a while." he continued, "and keep your ears and your eyes open." I followed his advice, and the first thing I heard persuaded me that some married men pay much too heavily for their theatrical amusements. Two ladies walked up to the window where Treasurer Richardson presides with ability and patience. One of the ladies asked for two 75-cent seats. She was shown the box office sheet, and the location of two good seats not yet sold. She said the seats would do very well and began to look for the money for them. Her companion said
"Waita minute, mister. Say, Mary, why
don't you buy two 50-cent tickets? He
won't know the difference, and we can have

some ice cream."

The proposition was promptly agreed to. The proposition was promptly agreed to.
On the evening of the same day, just as the audience was leaving the theater a man, his wife, and a lady friend stopped, and the last mentioned lady stepped up to Manager Sinn and warmly thanked him for some kindness which she seemed to think he he had done her. All of the three persons were entire strangers to him.

The following day he got an explanation.
The lady had come through her husband's

The lady had gone through her husband's pockets and treated him to an evening at the theater, where she could never get him

NYE AND M'ALLISTER.

With Ward McAllister and IS TREATED WITH COLD DISDAIN.

Re Gives the Crest Trust King a Few Chunks of Wisdom.

THE BLASE YOUNG MAN AND WOMAN

ONE of the saddest things about the streets of New York is the blase young man. Hardly old enough to know how to harness a horse or

milk a cow, even for a picule party, he is already weary of life. He knew everything when he was little, and has gradually added to it ever since. He cannot sit through

The Blase Young Man. "Hamlet" because h has heard it so often before. He says Booth is failing. Hedon't think that Jefferson speaks so distinctly as he used to do. He is sorry for everybody, and pities everybody, and wishes he could split up his knowledge and give the slivers of thought and experience

to the poor.

The blase young man never had any real fun in his life. Even his attempts to be real bad were disappointments. He will criticise his harp when he gets it and get his crown stretched before he will wear it. He will also speak of the dampness of the cloud he is sitting on and make sarcastic remarks because he cannot wear pockets stitched on the outside of his robe or fly about with a shawl strap full of canes,



The Blass Young Man Proposes. knocking the brains out of other celestial people or picking their eyes out and wearing them away on the ferrule of his um-

HE NEVER LAUGHED.

The blase young man never laughed heartily, even as a child. Nature disappointed him. The little lambkins were untidy and the grass took the polish off his shoes. He criticized nearly all forms of vertical to Therming and the polish of the vegetation. Throwing a dressing gown hastily over his shoulders while waiting for his clothes to be aired and put on him, he looked at the doctor on the first evening of

looked at the doctor on the first evening of his appearance with a keen, searching glance, as much as to say, "You have ushered me into the world which I can already see is being frightfully mismanaged."

He has no enthusiasm. He does not love anyone, because he fears that he might give way to a wild impulse and crush the crystal of his watch by means of the sunny head of his soul's idol. He knows bad things about everybody, but heightens the effect by striving, oh, so hard, to keep them quiet. He has tasted every joy in the whole world except the glad thrill of jumping off the East river bridge, and he could get a general permit for that if he would only do it.

When he was 16 he proposed to a woman 39 years of age, but could not do so without first telling her that he had tasted of every sweet in life and that he had been oh, so sweet in life and that he had been oh, so

sweet in life and that he had been oh, so tough and so naughty, and that he was really a great big horrid rake in disguise. "But you are innocent," he said; "you are pure as a freshly laundried snowflake. You are just bursting into womanhood and I cannot, alas, I cannot fool thee or beguile thee as others might seek to do. I am a very wicked man. My soul is steeped in vice, but still I am noble. With all my accursed life of lust to look back upon, I can truly say that I have never forgotten to be a gentleman. I am a great big, generous hearted but eunuied citizen. I have saw everything, from the Fourth of July to the Tooleries in France, Europe. I have saw everything in New York, and Fargo. everything in New York, and Fargo, Dakota. I have been abroad two weeks and tasted every delight of foreign courts, having paid fines in most all of them. And now after all this, can you not love me all the better for it? Do you not crave a blase young man with sears on his character, but

of American blooded trick jackasses to 400. Did you think of it yourself, or did some newspaper man put the idea into your head?"

"I owe nothing to the press, Mr. Ah-

Mr. Ah—"
"Nye is my name. N-y-e. Mr. Ah was
my partner. Mr. Ah Sin, of California,
formerly of Hong Kong. My name is Nye.
We come from the De Nyes, who got some
foreign substance on their escutcheous in
the time of Looey the L and so came to
this country. Still there is no reyal blood
in our veins. We can say that, truly. We
have hear a great family for heaven They Are Eminently Pitted for Nearly have been a great family for hauteur and reserve, and we can truthfully say that no dissolute monarch has ever been able to in-



Interviewing the King of the Crest Trust. troduce his scrofulous tendencies into our

family tree."
"Well, sir," said the great head of the
Crest Trust, "I do not care to know
especially what your history may be, or the
history of your tribe, sir. I am not interested in the matter. Moreover, I was
just going out, sir."

TREATED. WITH DISDAIN.

"So was I in a minute, if I am not detaining you," I said, as I ran my arm playfully through his and looked up into his clear, cold eyes. "Just wait a little while and I will go with you. We can stroll along together anon. Do you not like anon? As a social word, I mean. Not as a business term, of course, but as a kind of snapper on the end of a social tete-a-tete.

"Ah, yes, very good. Very good, indeed. But I will not detain you."

"You are not detaining me, Mac. You couldn't detain me if I wanted to go. But I do not want to. My chores are all done. I have copy enough on the hook to lasts week. I am out for the day and we can have sport if you say the word. We can frolic over the hillsides, as the snapicion of migonette and goats come athwart the reeling senses. I know where the book beer groweth rankest and the the bock beer groweth rankest and the 'cavier sandwich' with cod liver oil and cat-fish roe into it doth most abound. Come with me, Mr. McAllister, and let the tail go with the hide, as one may say."
"You are a low, cawse person," said he languidly, "and I say again that I will not detain you."

detain you."

"Why are you so morbid about this matter of detention?" I queried. "You are not detaining me. I am soaking my soul in dolce farina, Mac. I do not need to go back to the office till Saturday, and, in fact, I do not need to go there even then, for I have an order in for the week's pay. Let us be gay. Ward, if I may call you thus. Let us be free from care. You can take your coat off, if you feel better that way, while I am here. You need not fold your red sole leather gloves so as to make the fingers stick out of your breast pocket like the hand of a drawning man ordering five more beers, unless you want to do so. Be yourself for a day or two, Mr. Meallist, and come with specific duties. Both males and females are instructed in the radiments of drawing, and those who manifest any talent are educated in the higher branches of art. Those who demonstrate an ability and a desire for higher education become students of the National Deaf Mute College at Washington, which is supported by the Government and is empowered by Congress to confer degrees.

It would be well to explain that there are two distinct conditions implied by the term 'deaf mutes." Ten per cent of so-called deaf mutes can speak, but cannot hear, having become deaf by sickness or accident after learning to talk. In some cases one day or two, Mr. Meallist, and come with

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system from all traces of it. Mrs. L'One gives, as the respit of the resperience and observation, the following statements:

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A GREAT SILENT ARMY

The Habits, Aims and Future of Deaf Mutes Told by Their Leaders.

RESULTS OF THEIR EDUCATION.

Every Profession.

QUICE TEMPERED BUT AFFECTIONATS

[WRITTEN FOR THE DISPATCE.] In order to fully realize and appreciate the progress and prospects of deaf mutes, it is necessary to take a giance backward. In all ages and in all countries there have existed a certain proportion of deaf and dumb persons; vet, only a century and a quarter has elapsed since any effort was made to educate them. It is true there were a few spasmodic attempts and isolated instances of partial success, but not until the close of the eighteenth century did the work assume a character that demonstrated, not the possi-bility or the probability, but the unqualified

certainty of success, and a widespread recog-

nition of its importance.

Prior to the time when Christ spoke the word "Ephphatha," we have but two suthentic instances in which deaf mutes were treated with any degree of toleration, vis.: a son of Crosus, King of Lydia, and Quintus Pedius, a relative of the Emperor Augustus. The thousands who lived and died before and after the advent of the Christian era were subjects of oppression and cruelty, were denied civil and religious privileges, and, at a certain period, were popularly regarded as objects of divine wrath, and as such, fitted for slavery or death. Scholars and philosophers altke agreed that it was impossible to educate the deaf and dumb. In this country the education of deaf mutes was begun 71 years ago, with a class of four pupils, in Hartford, Conn. At present there are 69 schools and institutions for their education in the United States, with an ag-gregate attendance of over 8,000. There are besides, fully 30,000 deaf mutes scattered throughout the Union, who are either grad-uates of the different institutions or are too

young to attend. TEACHING TRADES.

The graduates of deaf mute institutions, as a general rule, engage in the trades which they have been taught while pupils; for the institutions not only aim to give both a mental and a manual education, the male mental and a manual education, the male pupils being instructed in such trades as cabinetmaking, woodcarving, carpentry, shoemaking, tailoring and printing, as also the occupations of gardening and farming; while the females are taught plain sewing, dressmaking and the correct methods of performing the various domestic duties. Both males and females are instructed in

speak. The vast majority are deaf and dumb.

Deaf mutes generally intermarry, and it "I thank you, sir, but I have other duties.
You tastes are gross and cawse. You are a cawse man. You only carry one handkerchief at a time, instead of two. We carry one in our hip pocket for using purposes, and wear one in our outside pocket with prougs on it, to please the eye. You think of nothing but patient toil. You are cawse. Your umbrella is gross and paunchy. I do not like you. Go away."

"Do you mean that?"

"Yes, of cawse I do. I don't want to be rude to you, but you offend me. You wear a soft hat, and you hold it in your hand like an new bawn baiby. You try to conceal yaw hands by sitting on them, and you are just

once more demonstrated the power of the EVERY PROFESSION REPRESENTED. They have literary societies in most of the cities of the United States, where the deaf mutes mount the rostrum and hold forth in silent oratory and debate. Solutions of vital silent cratory and debate. Solutions of vital questions of the day are usually essayed, and the more intelligent, through the medium of their powerful and effective language of signs, keep the less advanced posted on the topics of the day, develop and improve their argumentative abilities, and generate ideas that otherwise were destined to be dormant in the brais. Beside these to lie dormant in the brais. Beside these literary societies, there are annual or biennial State conventions, which take up and discuss matters affecting the welfare of deaf mutes. That the effect of these conventions is salutary and far-reaching is acknowledged by those conversant with matters relating to the education and well being of the deaf and dumb. There are to be found deaf mutes in nearly every profession and the deaf and dumb. There are to be found deaf mutes in nearly every profession and trade. Strange as it may seem, there are deat-mute ministers, lawyers, analytical chemists, apothecaries, artists, sculptors, teachers, editors, bankers, clerks, book-keepers, etc. Many have risen to positions of high emolument and honor, and did not